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Badaga had difficulties in harvesting a large crop he might until recent years ask his Kota partner's family to help. An agreement would be made for the Kotas to receive perhaps one-fourth or one-fifth of the harvest, in addition to the usual yearly gifts.

Another service which Kota friends may be expected to render irregularly, with or without a monetary incentive, is the supply of sexual partners. Affairs between Badaga men and Kota girls are supposedly forbidden, since the Kota can pollute a Badaga in a ritual sense. Nevertheless a Badaga (even a Lingayat) may occasionally ask his Kota partner to get him a Kota girl. Badagas claim that these girls have no objection in general to such arrangements for they believe that any offspring of these affairs, though brought up as Kotas, will have some of the admired qualities of the higher-status Badaga. No opprobrium attaches to Kotas said to have Badaga fathers. Intercourse between Kota men and Badaga women, on the other hand, is altogether impermissible.

Once in a lifetime a Kota should make a ceremonial visit to the house of each Badaga partner's married daughter. At a prearranged time the Kota, perhaps accompanied by his wife, goes there and presents the daughter with some woman's implement, generally a sickle. In return for this—and on behalf of her husband, not her father—the woman gives the Kota at least one item of cloth, most commonly a loincloth.

Just as there are situations in which a Badaga has to call on his Kota partner for irregular services, so are there times when the Kota may need his Badaga friend's help. In general these occur in four kind of situation. One is when a Kota wants to borrow something—usually money—that is not available in his own village. Since 1800 the Kotas have been increasingly involved in the cash economy for they have had to pay land taxes and buy musical horns and scrap iron from lowland towns, and these transactions required ready money. Secondly, a Kota may ask his Badaga partner to help him arrange for a reputable Badaga therapist to give medical treatment (Hockings, 1979b). Thirdly, as not all Kotas have regular Toda trading-partners, a Kota may have to ask a Badaga partner to arrange for some needed timber from that Badaga's Toda friend. Lastly, Badaga elders may help arbitrate in disputes between Kotas, just as Kota headmen in former times might become the judges for a serious dispute in the nearby Badaga communes.[9]

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854 repeatedly saw K. Sithamma at the age of 75 suckling a small
[603] grandchild to quieten it.)

5.13. The arrival of a new baby necessarily brings changes in the
854 sleeping habits of a couple. When it is dusk the door of the house
513 must be closed tight, for fear that a "bad ~~wind~~" or evil spirit might
342 enter and make the baby sick. This is compulsory until the fifth or
[753] sixth month of life: the door may not be opened again, even momentarily, until just before sunrise. If the father has not yet come home at dusk, then either the baby will go to a neighbouring house for the night or the father will have to sleep in one of them when he returns. In later infancy the door should be closed for the night at about 10 o'clock, and this practice will continue until the child is weaned.

854 When sleeping with her baby a woman's body is entirely nude,
513 for if she wore clothes they would prevent heat from reaching the
855 child from her body. Until a baby is six or seven months old the
[853] mother is advised to sleep with her back to it, and never to sleep while suckling: these precautions result from the fear the child may be suffocated by a breast. Thus if the mother wants to roll over on the bed she must first move the baby over. Usually the youngest one or two children sleep between their parents for warmth, with the unweaned infant always next to the mother. Alternatively mother and baby may use one bed, the father and older children occupying another bed. Sleeping with one's children is not altogether a comfortable situation: "The man who is sleeping with children and the man who is eating raw animal flesh are alike"—both experience difficulties. Other older children in the family may sleep together, but after reaching seven or eight girls sleep separately from their brothers, or else with their mother.

833 5.14. If a mother has intercourse right after giving birth this weakens
834 the womb for the next delivery, Badagas believe, and so they generally do not do it until five or six months afterwards. One man told me he had enjoyed his wife about three weeks after two of his children were born, and the children died after 52 and 54 days, presumably because of the weakening of their mother's milk. Because of such dangers men used to ask a new father in earlier days, "Are you wearing your loincloth at night?" The cloth was considered sufficient restraint on his passion.

4: Hockings E-5 (1962-1977) 1980
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they are further apart yet. These latter two kinds of spots give little trouble, and spread over the body slowly. Once a person has been afflicted by smallpox or chicken-pox he will never get these diseases again; whereas he may suffer repeatedly from the other two.

In all four diseases (i. e., except the eye disease, 6.37) the patient is weak and feverish, and roughly the same rules are followed in treating them; with the important exception that only in the case of smallpox do people vacate their village. However when any of the other three diseases (excluding the eye disease) prevails in a village there is prohibition on anyone having sexual relations. At such times the headman and other elders spread word of the prohibition.

VARICELLA (*Cikkamma*)

7.2. Everyone gets chicken-pox at some time, generally before his tenth year. At first the parents recognize a fever in the child and so give him the regular treatment for that (6. 69). If it does not cure him by the third or the fifth day they know he has a pox. This could be caused either by the goddess "coming into the child," or by his contacting another person with the disease while they are playing, living together, carrying each other, etc. It is very safe to expose a child to chicken-pox in his third or fourth year, after weaning, but the case can become more serious if he does not get it till after the tenth year. Thus parents welcome the disease in children while they are small and not much trouble, and will purposely make a young child eat with another who has the disease; but even such encouragement sometimes fails to work. Very rarely this procedure brings tragic results, as when in one village eleven children died of chicken-pox within 20 days.

If the first signs of fever have not responded to the treatment, on the third or fifth day some spots will be found at one of the three crucial zones mentioned above (7.1). They can only be found in the morning; and until these spots are found the child is not washed. A fever may last for as long as 15 days without any spots appearing (cf. 6.67).

During the early phase of chicken-pox the child